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Pacific Theological Sem

THE PACIFIC

A religious and family paper

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God's Sweetness.

Lord, we are rivers running to Thy sea,
Our waves and ripples all derived from Thee;
A nothing we should have, a nothing be,
Except for Thee.

Sweet are the waters of Thy shoreless sea,
Make sweet our waters that make haste to Thee;
Pour in Thy sweetness that ourselves may be
Sweetness to Thee.

--Christina Rossetti.

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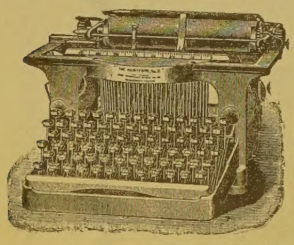

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Rain may, to us, seem lost when it falls on a desert, but it fulfills some purpose of God. So the Gospel word falling on the hard heart, it sometimes works a change at last; and even if not so, it leaves men without excuse.—Fausset.

Courage is just strength of heart, and the strong heart makes itself felt everywhere, and lifts up the whole of life, and ennobles it, and makes it move directly to its chosen aim.—Van Dyke.

How immense appear to us the sins that we have not committed! —Mme. Neckar.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 11, 1902

Truth.

Whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness
And nothing so royal as truth.

—Alice Cary.

In a recent number of The Advance, "Grapho" tells of a great sermon which was preached in Chicago. It was by the Rev. Dr. Gunsaulus, in Studebaker hall, and men and women, it is said, "flocked into the entrance and perched on the stairways as birds cover a tree." The sermon was concerning David, and "Grapho" says: "For masterly, magnificent eloquence, I do not know when I have heard the equal of it. It was a supreme triumph of oratory. For fifty minutes the audience sat spellbound, except when a wave of amusement swept over the multitude. It was greater than the Savonarola lecture, or the Cromwell lecture." Judging from this and more, too, this sermon on David may have been Dr. Gunsaulus' most masterly pulpit effort. But we recall hearing from him in Chicago during the World's Fair a sermon which seemed to us more masterly and magnificent than his Savonarola lecture or any of the numerous lectures which we have heard him deliver. It was on the text, "It is expedient for you that I go away." But why shouldn't the sermon from the lips of the preacher be more masterly, more magnificent, more inspiring, than any lecture which he may give? The work of the preacher covers the most uplifting and lofty themes and interest in the universe. The consecrated preacher who cannot be inspiring in the pulpit cannot be inspiring anywhere, on any platform, or any subject. And we doubt not that there are thousands of people who can testify that Dr. Gunsaulus often has been just as magnificently eloquent—if not more so—in the pulpit as on the lecture platform. It is possible for every preacher to be at his best in the pulpit rather than on the lecture platform. The Man of Nazareth is "the matchless character." He is greater than Savonarola, greater than Cromwell. Around him centers all gospel preaching; and a contemplation of what he is and of what he is doing in the world both for this world and the world to come ought to kindle the fires of eloquence in every one who has any such spark to be kindled.

It is worthy of special note that the California State Fruit Growers' Convention, which was held in San Francisco last week, passed a resolution which put it on record as "the sentiment of fruit growers of California that the Chinese exclusion act should be so amended as to admit a restricted number of farm laborers." On the other hand, that same week, the labor unions of Stockton began a movement for stringent measures looking toward the doing away with the employment of all Chinese and Japanese in that city after January 1, 1903. The blacksmith's union started the movement by enacting a fine of $25 for any member who should, after that date, patronize any establishment in which Chinese or Japanese were employed. The action was approved by the federated trades, and steps taken for similar action on the part of other unions. It is evident that the exclusion question is to continue to be a troublesome one. There is no doubt that a large number of the business men of the country are of the opinion that in the interest of our trade relations with China there must be less restriction of Chinese merchants, travelers and students. Recently, at a reception at the Chamber of Commerce in this city Mr. Wu Ting Fang, former Chinese Minister, said: "This deserves your serious consideration." That it does demand very earnest consideration is coming more and more to be the belief of sober, thoughtful men all over the land.

At the meeting of the Bay Association of Congregational churches and ministers at Berkeley on Tuesday of this week, the Rev. J. A. Cruzan, by letter, requested that his name be dropped from the roll, stating that he was no longer in accord with the belief of the Orthodox Congregational churches. The letter was a frank, manly one, and it was received in the same spirit in which it was sent. On motion, the Registrar was instructed to take the name from the roll and in co-operation with the Credential Committee to send to Mr. Cruzan a cordial letter announcing that compliance had been made with his request. Mr. Cruzan has been in the Congregational ministry for more than thirty years, and has always occupied important pulpits. His last pastorate was with the First Foreign church at Hilo, where he remained for four years, resigning the work there in August of this year. He has a large number of friends in our

churches all along the Coast and will always have a warm place in the hearts of many.

Notes.

In a recent sermon the Rev. W. A. Bartlett of the First Congregational church of Chicago gave football a scoring. He stated that during the last three months thirteen persons had been killed in football games and seventy severely injured.

A New Englander, whose name is not announced, gave last week $50,000 to the new half-million-dollar fund for the endowment of Oberlin College. The same man gave $50,000 to the previous half-million fund. It is said that the gift was unsolicited.

The last year has been the most successful year in the Jerry McAuley mission in New York. Four thousand one hundred and sixty-five persons have made a profession of religion at the meetings this year. Lodging was furnished for 31,172 and more than 40,000 meals were given.

At the meeting of the Southern Association, a paper, read by Mrs. L. M. Allen of Pasadena was requested for publication in The Pacific. The paper is now in our possession, and will be published some time during the next four or five weeks. Several persons have ordered extra copies of that issue of The Pacific in which it may appear. Others wishing extra copies should order at once.

The lawlessness of the union miners in the anthracite coal regions came up for discussion recently in the meeting of the Presbyterian ministers of New York city, and the Rev. Dr. A. W. Halsey, of the Board of Foreign Missions, who had made a trip into the coal region, said there was really a reign of terror there, and that the actual condition was much worse than had been described.

A card from Mrs. Mary Ward Dunning to the Pacific Coast agent of the American Board announces the death at sea on November 29th of her little daughter. Mrs. Dunning was enroute to Japan to join her husband, the Rev. M. D. Dunning, who went to that mission field early this year. The ailment which resulted in the child's death was inflammation of the heart, which the ship's surgeon said must have been coming on for some time. The hearts of many people here on the Pacific Coast and in the East will go out to the bereaved parents in sympathy.

The recent excitement in business circles in San Francisco over the possible loss of the government transport service should serve to awake this city thoroughly. There is on the continent no city more ambitious and enterprising than Seattle. Quite generally the people there believe that they are destined to be the world's great commercial center. When far-sighted men talk of the greatest city on the North American continent as some time to be on these Pacific shores, the people to the north of us never for an instant think of it as to be on San Francisco Bay, but on Puget Sound. And this is not without reason. There are wonderful resources in the Northwest and the efforts of that people to get to the forefront are backed up by some of the greatest railroad corporations that the country knows. The route by sea to the Orient is as splendid as is our own, and there is no reason for doubting that Puget Sound will share with San Francisco the magnificent commerce which the next few decades are certain to build up between the United States and the Orient. Only a business sagacity and an alertness such as our northern brethren are manifesting constantly will prevent us from being distanced by them.

Last week a large number of the bishops of the Protestant Episcopal church met in New York in the interest of the missionary work of the church. Bishop Moreland of Sacramento said: "The devil has no right to America. America has been blessed of God, and it is going to be blessed in a greater degree if the people obey God." He referred to a mining town in Northern California where there was no clergyman, and where, not long ago, after traveling by horseback and by Indian canoe for five days, he had baptized thirty-two persons. The following by the Rev. Dr. Rainsford is well worth quoting: "The Episcopal church must stop turning up its nose at the validity of the sacraments as administered by other religious bodies. The so-called orders of other ministers we have no right to pass judgment on. In scores of towns there are churches of all sorts of names. We are engaged in making Episcopalians, Presbyterians, Baptists, Quakers, Shakers and all the rest when we ought to be engaged in making Christians." These words from an Episcopalian indicate more plainly than they would from a member of many another denomination that there is good reason for the belief that the Christian world is coming closer together and that a day of better things religiously and in Christian work will be ushered in ere long.

Rev. Howard Mudie, a graduate of Pacific Seminary of the class of '91, has accepted a call to become associate pastor with Rev. F. L. Goodspeed of the First church of Springfield, Mass. Mr. Mudie has just completed a fruitful ministry with the church at Mt. Carmel, a suburb of New Haven. It is a distinguished honor to be invited into participation with the work of such a noble historic church. It is one of the oldest of our order in America, having been founded in 1637. Indeed, with the exception of Plymouth, Cambridge, Charlestown, and Lynn, it antedates all the churches upon our roll. It not only has an honorable history, but continue to be very flourishing. Our last Year Book accredits it with a membership of 1,128, larger than that of any other of our churches in the State. The friends of Mr. Mudie about San Francisco bay will all wish him well. At the eighth anniversary of his pastorate, November 23d, Dr. Goodspeed said: "The First church always follows the even tenor of its way, humbly conscious of its own dignity and strength, secure in the affections and loyalty of its members, who cherish its historic memories and believe fully in its present mission. It neither forgets the past nor ignores the present. It possesses historic perspective, but it knows that the emphasis must be upon the life and the deeds of today. It believes in the continuity of history, but it does not worship antiquity for its own sake. While sometimes it may strike the note of loving reminiscence, its face is to the future." Of the building itself he also spoke at length, telling of the scenes it had witnessed and the noble men, dead and alive, it had had within its walls, and describing it finally, said, 'This building is incomparably the choicest historic memorial that Springfield possesses.'" Another former student at our seminary, Rev. Robert W. Newlands, also holds a historic pastorate, that of the church at Cheshire, Conn., founded in 1724. This church, also, though of much smaller membership than the First of Springfield, is a vital and flourishing organization, being one of the most stable and best rural churches in the commonwealth.

The Supreme Motive of the True Life

[Initial Sermon of Rev. Robert R. Meredith, D. D., as Pastor of the First Congregational Church, Pasadena, Sunday morning November 9, 1902.]

Text: Matt. xvi: 25—"For my sake."

Studying the passage as a whole, we see at once that the Master presents himself as both the model and the motive of life. "As I am going to the cross, so, if any man will follow me, he must deny himself and take up the cross." This is the model. The motive is in the three words, "For my sake." The supreme motive of the true life, in the three words, "For my sake."

All creatures possessing intelligence act from consideration or for the sake of something or somebody. In the realm of animal life we can see the idea of "sake" appearing, and much more clearly in man. He is so highly endowed he must act for the sake of something. That which constitutes the impulse from which he acts or refrains from acting, or from which he suffers or forbears to suffer, must determine the quality of his life. The higher the "sake" the higher the man.

Each of us is living a life at the root of which there lies some strong and dominant reason that sways us by turns. We perform no action for which we have not some motive. Our life, taken as a whole, will have some pervading moral color. There is such a oneness in our life that it must be traced to some master consideration. Our lives have a general tendency and drift which no mere superficial disturbance will ever avail to arrest. The general tendency or direction indicates what is the "sake" by which our life is controlled.

For instance: We say of a man, "He lives for money." We do not mean that he never does anything except with the distinct motive of gain, but that is the dominant characteristic of his life. We say of another man, "He lives for pleasure." We do not mean the man never recognizes care or service or sacrifice, but the pursuit of pleasure is the dominant motive of his life. The others are but ripples on the surface. So we say the philanthropist lives for the sake of his fellowmen, and the patriot lives for his country. These latter are nearer to the loftiest of all motives, "For my sake." This is the region in which the Christian lives who is acting according to the obligations and privileges of the religion which has made him what he is.

The lives of men are raised above each other according to the motive by which they are impelled. The lowest is the sensual. From that we may ascend until we reach the life wherein Christ is the center and the Head, the life which we must begin here if we are to live it hereafter.

"For my sake" sounds down from heaven. Whose are the lips that utter it today? The same that have been uttering it for two thousand years, to you and to me and to all men—not concerning one action nor one class of actions, but concerning all our thought and words and deeds, from the beginning to the end of life. Who must He be who can speak words fit only for the lips of God? He must be: 1st, a Person; 2d, a unique Person; 3d, a Person who is King of our life.

First. Religion concerns itself with persons. Religions may have their philosophies, too, as there is no religion without its creed, but it is equally true that a person is a greater power than a creed. Men will die for a person when they would not die for a creed nor an abstract principle.

A distinctively personal element pervades the Bible from the beginning to the end. The kingdoms of darkness and of light are presented in the Book as being under the dominion of kings. The King of Darkness and the King of Light. Religious life is not so much rejection of one set of principles and the adoption of another as it is the rejection of one ruler and the adoption of another.

It is not enough to believe there is evil in the world. We must believe that the Evil One is in the world—because God says it and because the events of human history cannot be accounted for without. If all the diabolical acts which are committed today came out of the human heart, God pity the man! But if we can say, "An enemy hath done this," there is hope for humanity. There is no use putting the devil out of doors while the devilish remains!

So we must believe in Christ as the King of light. Not in culture, but in Christ. Not simply that he was in this world, but that he is in this world now, as really as we are here. We must believe in him, not as an expositor of truth. There is this distinction between Christ and all other masters. They teach what is true independently of themselves. He teaches what is truth because of what he is in himself. While the truths of nature are not Newton and Keplar, etc., and have no vital connection with these men, the truths of Christianity are Christ's. They are not merely revealed by him; they were made by him. Once they were not. They constitute a creation as much as the world constitutes a creation. There is no truth except in Christ. They express him. He is their fountain, and apart from him they fail. He is their root, and apart from him they die.

Men have striven and are striving to cast away the person and retain what they deem the essential truth. What can you retain without the person of Christ? Will you retain the doctrine of the atonement, and reject him who is set forth as the propitiation of sins? Will you retain the doctrine of heavenly life, and reject him who said, "In my Father's house are many mansions. *I* go to prepare a place for you"? Retain the essential and reject the person, you cannot, because the essential is the person, and the person is the essential. Christianity in so far as it meets man's needs, weakness, sorrow, desire, is Christ, and nothing less and nothing more and nothing else. Christianity has a personal voice, from one person to another, and its law is "For my sake."

Second: A unique person—a man who has made a true standard for the perfect life; who enjoins upon us the duty of holy living—not for the sake of holy living, but for his sake. As we stand related to him, we stand related to God and eternity. What creature has a right to summon the whole world and say, "Whatsoever you purpose, purpose for my sake; whatsoever you do, do for my sake?" If this be not the voice of God, which we are to obey, it is the voice of a usurper, which we are bound to disobey and resist. There can be—there must be no one to whom the whole life is consecrated, but to him who gave life itself.

What are the grounds on which his claims are based?

(a) Because of what he is in his essential nature. "He is the brightness of the Father's glory, the express image of his person." It is thy God who stands before thee and says, "For my sake." Christ prefers claims which have no force, except as he is God. This Jesus of Nazareth, the most beautiful character in all history, stands out again and again before the world and says, "For my sake." That is sufficient. That is the grandest motive. It will lift your life to the loftiest dignity, and the most perfect purity. Christ is God. He interferes with no other when he claims from us this allegiance.

You never have had any good which you did not receive from him.

(b) Because of his redemptive life and service. It is thy Redeemer as well as thy God who says, "For my sake." He does not stand alone on his divine nature, but he goes farther and sets before us what he has done for us. The words point back to the history of love and sorrow such as the world never knew before. When Christ says, "For my sake," he wants us to remember that he came to this earth and emptied himself, and took upon himself our nature, and became obedient unto death, even the death of the cross, for you and for me—sinners against God, full of ill-desert and apprehension.

When a man asks service for his sake, nothing gives such emphasis to his plea as evidence that he has service for us. The Lord Jesus Christ is here in your path and mine, and says, "My son, my daughter, for my sake." He died for you. He suffered the ignominy and the agony of the cross for your soul, to bring the blessings of life to you. He withheld nothing. He gave up all for you. Now he stands and says, "For my sake." What are you going to do? He first made you. Then he died for you. Now he says, "For my sake."

Third: A Person who is Lord of our life. If he is the Lord of our life, what are we to do for him? All our daily toil. "For Christ's sake" is to determine the very nature of the occupation in which we shall engage. There is no true and honest work of the world which does not furnish a sphere that can be employed for Christ's sake. If we have the loftiest motive, it lends the loftiest dignity to the smallest service. The work of the angels in the presence of God today is not essentially higher than what is being done every day on earth for God. The angels' actions are measured from their motive, and they can act from no higher motive than this, "For my sake." That which we cannot consecrate is no work for man to engage in. Do you think such secular life, as you and I live, cannot reach the sublime motive, "For my sake." Have you fallen into the error that you have to live two lives, and the two are opposed to each other, and the duties you owe to one involve neglect of the duties you owe to the other? Do you think it necessary, in order to attend to the earthly, to let the eternal stand aside? How could we vindicate the justice and mercy of God, had he indicated that the thought of earth must eclipse heaven and the thought of heaven must render us subservient to the things of earth? You are living but one life, and Christ is the law of that life, in this world or any other. There are not two departments in life. Trade is as heavenly in its place as prayer and praise. There may be all the firmness of Christian principle in the market and in the shop. There is something grand in the pettiest transaction of trade when carried on under the eye of heaven. Every bargain which a man strikes for Christ's sake, obeying the Golden Rule and resisting temptation, lifts him nearer heaven.

Every specific work which we undertake for the extension of Christ's kingdom must be inspired with the motive, "For Christ's sake." Everything that is really swinging the world up into the light and day has as its inspiration, "For Christ's sake."

It cannot be for Christ's sake that a man is indolent in the work of the kingdom; that a man is asleep in the church; that anybody is refusing to put his hand to the plow; that any one is declining to scatter the precious seed of life over the field of human life. How comparatively few are those who are taking an earnest and active part in the extension of the kingdom of Christ. They are bought with the blood of Christ, but they shrink from any labor that involves sacrifice. One died for them, and they will not even live for him. The fields are white to the harvest, and we invite them to come, and they say, "I toil through the week and do not want to make the sacrifice of coming out." Comfortable at home! When the waves of heathendom are flapping the walls of our church! When he who died for the world is yearning to see of the travail of his soul and be satisfied! If I wanted to be comfortable at home, I would not open the Bible, because I might happen upon the story of the crucifixion and my heart might be pierced.

"For Christ's sake." This one principle will give unity to the life, which, in the case of us all, tends to abstraction. While it is the highest motive, it is also the clearest light for our guidance as to what is right or wrong. How instantly it determines for us the equality of things! Selfishness? Injustice? Avarice? Pride? Luxurious ease? The very utterance of the words, "For Christ's sake," by true and honest hearts, will scatter all evil motives.

This is familiar truth to your ears. Open your hearts anew to this glorious motive. Let this be the hour of its coronation. As for Christ's sake you live, for his sake you shall receive an abundant entrance into his kingdom above.

Loyalty to Congregational Interests on the Pacific Coast.

[An address by the Rev. Edward Lincoln Smith of Seattle at the General Association of Oregon at Salem, Oct. 23.)

The State Association of Washington has appointed me to be present at this gathering as their representative, to convey to you their greeting. It is a pleasant mission to be the bearer of messages of good will, and the channel through whom the hopes of a large sister body for your welfare and growth are expressed. The Congregationalists of the State of Washington do not forget that their interests cannot be separated from yours, even though their organized life has been for the past few years an individual one. There are those present here this evening, however, who will recall the former days when all of Washington and Oregon made up one administrative field and the good Dr. Atkinson of sainted memory, was bishop of all.

Congregationalists on both sides of the line are joint inheritors, today of the sacrifices, the heroism and the loyalty of the same pioneers. The division between us is a shadow line, for convenience of administration only, and a thing which does not exist when we come to the realm of spirit, of sentiment and of purpose.

We in Washington as well as you in Oregon are working for the upbuilding of the kingdom of Christ through the establishment and devolopment of Congregational work. Congregationalism is not an end, but a means; a method simply; a way along which we seek the same ends which inspire every other denomination, but we believe in our method. We rejoice in all the success which has crowned our efforts as we have labored in the Congregational way, and we are coming more and more to believe that God's hand and purpose have been in the devolopment of this polity to such a large degree in the growing life of the great West.

If there were anything in our method hostile to the largest spiritual development, then we ought to seek another method, but we believe in our own as a splendid means for the promotion of the Kingdom.

We cherish our traditions, our history, our heroes. We accept with gladness, the responsibility which they have handed down to us and we go forward with enthusiasm to carry the gospel into the life of our growing civilization, in the spirit and temper of our fathers. God has blessed you. He has blessed us. We rejoice no less in our own than we rejoice in your blessings. So, men and women, of Oregon, accept this evening from my lips, the expression of warm good will; of earnest sympathy, and of heartiest congratulations, in this common work for God.

As the representative of the State of Washington, this evening, you have asked me to speak on the subject of "Loyalty to Pacific Coast Congregational Interests." Loyalty is a noble virtue, one of the cardinal virtues. "Loyalty to institutions," says Pres. Hyde, "is a higher and more universal form of justice." A man may be loyal to certain sentiments and do what he can to embody them in his life, and persuade other men to do likewise, but when an institution has been created to promote those sentiments his loyalty finds a far widr opportunity than before. An institution will live when the individual is dead. It will multiply in many districts and reach far into lives and times which the individual could never reach.

So he who is wise and who would have the influence of his life extend to farthest possible fields will seek to embody his thought and ambition in an institution which will survive many generations Hence, the Christian Church and all allied organizations. Loyalty to the gospel in the heart of a wise and far-seeing man involves loyalty to institutions created for the express purpose of advancing the interests of that Gospel. We are met then as the representatives of a large body of people who have expressed their allegiance to the Gospel in the States of Oregon and Washington and who are seeking to promote the Gospel through these particular agencies called, for convenience, Congregational Churches.

The measure of our wisdom in this matter of loyalty to Christ's Gospel will be by our loyalty to these institutions through which we seek to promote it.

Congregational interests on the Pacific Coast then means Congregational Churches and their dependent institutions. The churches are primary and with them our work begins, from that centre our institutions branch and grow; with the decay of that centre they wither. With the growth of the church in vitality the institutions which depend upon them receive the greater nourishment and strength.

Among these allied institutions which are the product of our church's life may be mentioned our Congregational Sunday schools, our institutions of learning established and fostered by Congregationalists for the promotion of Christian education, and our denominational press. We might include also, in our survey, the various missionary organizations in the different States for the development of work in our own borders, and the Woman's Board of the Pacific, which seeks to extend the blessings of the Gospel to those of other lands. It is to these institutions, embraced within this term "Congregational interests" that I am to urge to-night the loyalty of every Christian who is a member of a Congregational Church. Consider for a moment the difference between a Congregationalist who is loyal to and one who cares nothing about these general interests.

The latter is a man who cares for the church because of that which she means to him in satisfying his desire for worship and in exercising a wholesome influence in his own community and no more. If he is not loyal to the general interest of his denomination, it is probably with the avowed sentiment of entire impartiality in these matters of denominations. It is because he declares his entire willingness that other men should choose for themselves and a disinclination to interfere in any way with their intellectual or spiritual life. But this spirit of impartiality and broad mindedness, while it has on one side the aspect of nobility, when we come to look through it, bears the aspect of selfishness. He will enjoy for himself the blessings of the gospel brought to him in the church; the privileges of worship, of fellowship with God and his brethren; but he will not trouble himself if these blessings are not all known to and enjoyed by his neighbors. Can't they get them for themselves, he says, do they not know as well as I the benefits involved. The answer is distinctly, No. In multitudes of cases, No. His neighbors in the mountain towns, in the slums of an adjoining city; in mining camps and seaside resorts are not impressed as he is with the benefits of the Gospel, and in many cases where they are deprived of those benefits they are utterly powerless to obtain them.

Now, the man who is loyal to denominational interests is the man who discerns these facts and who sets himself to do all in his power to bring into the lives of others the blessings which he so deeply appreciates in his own experience. So the man who has come most into the spirit and experience of Jesus is the man who takes most satisfaction in that experience when it is shared; when others know and enjoy the same things that he knows and enjoys. In that very fact he shows his kinship to his Master.

Christ traveled far and wide to carry to all whom he could reach the knowledge of the truth, and the gift of eternal life. When he could not go himself, he sent others. When his life was about to end, he told all who believed in Him to go out in the world as far as their influence might extend and carry these things to others who might share with them the blessings which He had brought them.

Think you that he would be satisfied with Peter and Paul confining all their activity to Jerusalem and Antioch, indifferent to the spiritual poverty of Macedonia and Greece and Rome? Shall he then be satisfied with members of the church to-day, who enjoy the Gospel for themselves and take no thought for the rest of the city, the county, the State, the nation? It seems hardly worth our while to enlarge upon the fitness of Congregational institutions, as distinguished from other denominational institutions, to receive the loyalty of Congregational members.

A Congregational church member would hardly be interested in Methodist institutions beyond his borders. If he is interested in any, it will be his own, and the whole effort then shall be directed to creating a sentiment of loyalty to the interests of the kingdom in general which lies beyond his immediate vicinity, with the confident expectation that that loyalty will find expression through the institutions of his own denomination).

The Congregational Church member is a busy man, he works hard through the week, he makes his business produce the utmost possible return, he is at the prayer meeting, the Sunday school service, the church services of his own church, but how shall he reach those people who are without the Gospel in the re-

mote districts; how shall he make them feel his enthusiasm for Christ; his joy in the knowledge of God, which Christ has brought him, and in the experience of eternal life which is the knowledge of God.

Here stands the Sunday school missionary ready to go for him and tell just these facts to the children and to get the Christians of a remote district organized into an effort to tell the children of that district just these things which are so precious to our busy layman.

Here stands the representative of the missionary society ready to go on the same errand and bring together the men and women of that community, giving them a business organization, plan of work, the fellowship of other Congregational bodies, in the work of making known the same facts.

Here stand teachers, steeped in the spirit of Jesus Christ and in the transforming power of his life, ready to teach the truth to young men and women and lead them on in intellectual development to the full knowledge of Christian devotion and faith. They stand ready to do it for Him as the agents of our Congregational layman.

Here stands Pacific Theological Seminary, with its efficient corps of professors, ready to take the young men and women who have gone through our colleges and train them into ability to lead these Sunday schools and churches which have already been organized; so to train these young people that they shall speak in winsome fashion of these very truths which our busness layman has so much at heart.

Here stands our denominational paper ready to go into every home every week of the year to carry counsel, knowledge of our church traditions and history, information in regard to one another, announcements, and information about proposed plans of united effort, one of the finest agencies ever discovered for the promotion of unity amongst a large number of people widely scattered, and yet striving towards the same things.

How can there be any question as to whether I shall give my loyalty to these institutions or not, so long as I value my own personal experience of these Christian things which they stand ready to make real in the lives of others. Shall I be satisfied with enjoying them alone? Then I am selfish, and have not appreciated their true essence. Shall I be satisfied to tell them only to the man with whom I personally converse? Then I am deliberately limiting the scope of my influence. Am I a lover of my State? Does not my heart beat quicker within me at the thought of every community in my commonwealth permeated with loyalty to Christ? Do I see the possibilities of the future in enlarged conceptions of life and destiny; in such ideals as will be born of the spirit of Christ; and in the development of such commonwealths as shall stand upon the foundation stone which is Jesus Christ?

Then here is my opportunity; this is my way for the accomplishment of that which I dream; for the bringing of the kingdom of Christ into all the life of which I form so small a part.

Now, individual loyalty may seem to me of small account; my contributions to the maintenance of such an elaborate society infinitesimal, but that is absolutely beside the mark. For my little given gladly and multiplied by the thousands of my fellow church members will see the larger work done; will see the kingdom established; will see the character and complexion of the future of Pacific Coast life determined.

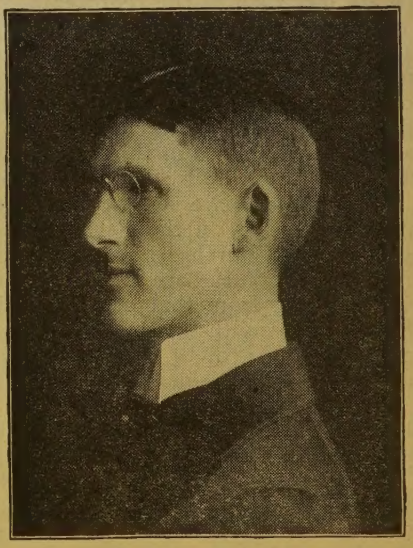
All these considerations gain significance to us as we think of the largeness beyond, and the growing opportunities and power of our Coast to touch the lives of the millions beyond the seas. They shall absorb some of our life as the years go on; they shall come to be something like what we are. Though it is not great it is none the less real, this influence which we may have upon the destiny of millions of souls.

Loyalty to Congregational institutions, to the wider interests of our denominational work, to the whole missionary conception of the Gospel has then this broad outlook, and the possibilities of these far-reaching results. So we stand together on the Coast appointed of God for a work that is big with promise and with opportunities; the heirs of martyrs and heroes; the appointed servants of the King of Kings.

Let us thank God and take courage as we go forward to possess the land.

Book Reviews.

"The Religion of a Mature Mind": This new volume by Prof. George Albert Coe, of the chair of moral and intellectual philosophy in Northwestern University, is one which will have hearty welcome. His book, "The Spiritual Life," published a few years ago, proved very suggestive and helpful. The discussions in this new volume have to do with the transformation which is taking place in personal and practical religion, and in the modes of its propagation. There are chapters on the following topics: Modern Manhood; The Scientific Spirit in Matters of Religion; Authority in Religion; Some Things that We Know; Moral Foundations of Spirituality; The Chief End of Man; The Right to be Called a Child of God; The Breadth



Prof. George Albert Coe.

of Religious Experience; Are Conversions Dying Out?; Salvation by Education; The Life of Prayer; The Consciousness of Sin; The Christ of Personal Experience. As to the religious tendencies of the modern world, Professor Coe says if we ask whether they are all in all wholesome, no better answer can be given than this: "The heart of the world clings to Christ." He does not think that the conversion of the world is halting, but that the work is only organizing itself. "If our eyes had the spiritual penetration to look beneath statistics of accessions to churches, and

beyond the visible aspects of the kingdom to what is actually occurring in the mind of our time, we should see that the converting power of the gospel is fully as active and effective to-day as ever before." The following will give, in brief, the thread running through the volume: "We hear much about serving God by serving humanity. We must go a step beyond that. We must not only serve men, but enter into communion with them, and this communion must include God. This completion of the social communion in religion gives the church her specific task in the new age. She must keep philanthropy and religious experience in indissoluble unity. She must continue the work of the revival, moving men in masses as before, but by social motives which include both God and humanity." It has been said of this book that "it will go far toward satisfying the demand on the one hand that the Christian life assimilate modern progress, and on the other hand that the precious heritage from past Christian life and experiences be not sacrificed to a merely superficial enlightenment." (F. H. Revell Co., Chicago; pp 442; $1.35, net.)

Aunt Abby's Neighbors.

Mrs. Annie Trumbull Slosson, whose picture we give herewith has written a charming book in "Aunt Abby's

Neighbors." It is quaint and humorous—a book which everyone will enjoy thoroughly. Aunt Abby talks of Sects, Heaven, Friendship, Tithes, "Next Doors," of her Scripture Garden, her first Easter and the pasture with a rock in it. This on friendship is one of the many sayings which are well worth quoting: "It's better to be a friend than to have a friend I hold, but they come to the same thing after all. Don't call yourself a friend and be thinking the everlasting time what the other side of the friendship can do for you. But be a friend for the sake of what you can do for the other, what you can give or give up, what sorrow you can bear for him, what sacrifice you can make, what good to his body or, more than all, to his soul." In an inimitable manner she tells of her experiences with other denominations than her own, and expresses belief that the lessons came from above as much as that great sheet which was let down from heaven to learn Peter a lesson. Still she concludes, "I like pa's and ma's old church the best," and is glad that she is "a good, strong, high church Congregational." (F. H. Revell Co., Chicago; pp. 170; $1 net).

Scripture Study.

Ways of studying Scripture are not only multiplying, but growing better as experience becomes our teacher. Three such books are before us. The first is for those who are teaching children, and is one of the strongest books of its kind we have ever seen, and would be an invaluable assistant to primary superintendents and teachers. The book of two volumes contains one hundred and four lessons, or a two years' course, written out at the request of the sub-committee of the International Lesson Committee. Each lesson is systematically arranged to facilitate direct and forceful teaching, under the heads, (1) Passages for the teacher's study, with analysis; (2) The lesson in outline; (3) The truth emphasized. These lessons are not isolations, but united under a plan running through the entire year, to give the scholar a clear conception of God, to draw the little soul toward God in reverence, obedience, and prayer, to inculcate love to parents and superiors, in the practice of forgiveness, fidelity, affection, obedience. Mrs. Haven has rendered a valuable service to our Sunday-schools, and in lieu of the desultory story-telling which teaches so very little to our primary scholars, such a book should be welcomed, studied, used by pastors and Sunday-school superintendents. (Bible Lessons for Little Beginners. Mrs. Margaret J. Cushman Haven. F. H. Revell Co., Chicago; 75 cents net).

Of an entirely different character, yet equally worthy of reception is the work issued by the Y. M. C. A.'s International Committee, "Studies in the Teaching of Jesus and His Apostles." The preface well says that the plan of presentation is to "direct the student in his study of the text, and to furnish him such suggestions as will facilitate rather than prevent the true scholar's joy of independent discovery. The book shows careful and thorough work, and would form a fine study for a young men's Bible class. It consists of four parts: Jesus' conception of Himself and His Mission; The Apostolic Conception of Jesus and His Mission; Jesus' Conception of the Disciple and His Mission; The Apostolic Conception of the Disciple and His Mission. (Studies in the Teaching of Jesus and His Apostles. Edward I. Bosworth. International Committee of Y. M. C. A., New York, 1901.)

When Jesus Was Here Among Men.

An excellent book, this, for the children, giving as it does the principal events in the life of Jesus. A father a mother and two children see him at the beginning of his ministry, and now and then during the years of its continuance. The boy with his father saw Jesus as he stood for the last time in the temple at Jerusalem. This is as it is in this story by Nellie Lathrop Helm: "With a look of infinite sadness and pity he gazed about the temple in a last long farewell. Then, with a quiet composure, he walked slowly out from the familiar courts that would never again echo to his loving voice, and went away alone—his disciples following at a distance.

Ezra raised his tear-filled eyes to his father's face, and hand in hand, with a weight pressing on their hearts such as they had never known, they left the temple. Silently they tok their way over the Mount of Olives where the last rays of the setting sun lingered as if in dread of leaving in darkness a world that would not see the true Light while it could.

That evening Ezra and Miriam walked out on the hillside, while he told her all he had seen and heard that day. As they wandered on under the faithful stars they

looked up through the tears that often dimmed their sight, and on the brow of Olivet they saw One walking alone in the darkness, whose form against the deep blue sky was like that of the Master whom they knew and loved so well. They gazed a moment in reverent silence and then turned slowly and silently to retrace their steps to their own home."

CHRIST ENTERS JERUSALEM AS A CONQUEROR.

There are 16 beautiful illustrations, one of which we give herewith.

The volume contains 205 pages and is published by the Revell Co. for $1.

"A Message to the Magians"; or, studies upon the story of the nativity.—A readable book on Christmas themes, by Frank DeWitt Talmage, who says, "As many superstitions cluster about the Christmas festival, the object of this booklet is to tell the simple Christmas story as found in the Bible, and to apply some of its beneficent teachings to the practicalities of every-day life." (F. H. Revell Co., Chicago; 101 pps.)

"The Practical Commentary on the 1903 Sunday-school Lessons."—Comes in good form in its eleventh year. Having used this work during this year, we are the more ready to recommend it to teachers who desire to have a useful companion to their studies. It is very comprehensive, each lesson being separated into departments under the direction of specialists, containing the comment on the lesson, practical survey, practical application, hints to primary teachers, with black-board outlines, home readings, etc. It is edited with care and is a marvel in price. (Fleming H. Revell Co.; Octavo; 233 pps; price, 50 cents).

"Remembered Days."—By James B. Kenyon. A book to read on a winter's day, when all is gloomy without, to change the environment by the glimpses of forest and stream, to feel the breeze, to hear the rustle of waters, and to rejoice in the close touch of mother nature. A chapter, The Tragedy, savors of Seton Thompson, and The Happy Valley has a touch of Bradford Torrey, but the author fails to charm as does John Burroughs; albeit his book is a pleasure from first to last. Such books keep the fields and woods near to the work-a-day life, and are profitable to many. (Eaton & Mains, New York; pp. 283; $1 net).

"Illustrated Lesson Notes."—By the Rev. T. B. Neely,. D.D., LL.D., and R. R. Doherty, Ph.D. This is a guide to the study of the International Sunday-school Lessons for 1903. There are original and selected comments, methods for teachers and plans for teaching, lesson homilies, salient points, and practical applications, illustrative incidents and observations, notes on Eastern life, references to helpful books, maps, tables, pictures and diagrams. We can recommend this publication heartily, having used it in other years. It is published by Eaton & Mains, New York, and is for sale at the Methodist Book Concern rooms at 1037 Market street, San Francisco,, for $1.25.

"The Lesson Handbook for 1903."—Is one of the handy vest-pocket manuals of the lesson, suited to the needs of busy teachers, scholars, and clergymen, who can spend an occasional ten minutes while on their way to and from business looking over the Sunday-school lesson. Three editions were speedily disposed of last year, and such popularity should not wane this year judging from the contents. It meets the requirements of most teachers, being specially good for foundation work in the early part of the week with a view to expansion in the set time for lesson study which each one should have before appearing in class (Eaton Mains, New Pork; Jennings & Pye, Cincinnati; T. B. Neely; 25 cents).

"The Child for Christ."—Dr. McKinney has furnished a very valuable book for those who are striving to lead children to Christ. To know what to do, and how to do it, is as equally necessary as to know the subject on whom the work must be tried. The book is by a veteran, and would prove a splendid drill for teachers of the Sunday-school, ten or fifteen minutes at a teacher's meeting. We warmly recommend it to parents also. Its scope will be found in the themes, Child conversion: what it is not—what it is; Preparation for leading the child to Christ; How to bring the child to Christ; Decision day, etc. The Bibliography at the end is also highly valuable. (F. H. Revell Co.; A. H. McKinney; 125 pps.; 50 cents net).

"The Gist of the Lesson."—By R. A. Torrey. A vest-pocket edition of the text, and practical comments

upon the Sunday-school lessons for the entire year. The very printing of the lesson-text is suggestive. Black-faced type emphasizes special words and themes. Comments are brief, but every word tells. A model of compactness, condensation and suggestion. Aims to suggest thoughts, rather than to fully work them out. A book of seed thoughts. For study, not mere reading. Three full pages to each lesson. Prepared for constant use throughout an entire year, the book requires durable form. It is therefore bound in full leather only, substantial and attractive. The price, only 25 cents net, is only warranted by the very large sale. Full leather, flexible, gold embossed, 160 pages. An interleaved edition, gilt edges, 50 cents net.

"The Elegy of Faith."—By William Rader. A study of Tennyson's "In Memoriam." Mr. Rader finds in this poem a thoroughly optimistic faith and denominates it "the poem of the new theology," saying, "Tennyson believes that God is making the most of this world, and that He is the eternal friend of humanity. It is the poem of the eternal love and the mercy that endureth forever; a rebuke to agnosticism, an answer to pessimism; a philosophy of sorrow, a panacea for bereavement, an expression of faith, a confidence in human destiny, a definition of death, a triumphant wrestling with doubts. In Memoriam is the best and completest statement of faith of the century." * * "It is the soul's song in the world's storm." The volume is handsomely printed and bound and will be found one of the best remembrancers for friends at the Christmas of New Year time. (T. Y. Crowell Co., New York; 50 cents net).

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 12. December 21, 1902.

Samuel the Judge.—I Sam. 3: 1–14:

Note.—The Christmas lesson will appear in the next issue, which will come to our readers in season to be used on this date, if preferred.

This lesson really contains the history of a revival of religion.

1. The preparation for the revival.

Following upon the evil wrought by the wicked priests in the sanctuary, came the capture of the most sacred object among the Israelites, that which had been the symbol of victory during Joshua's campaigns, the ark of God. More important than the want of victory was the fact, also symbolized by the ark's capture, that there was an estrangement from God. He was not at one with his people, and they were far from being blessed as a consequence. When a people is living in certain ways of indifference and is making light of righteousness, it takes some great shock to bring back the sense of duty, perhaps some public calamity, to rouse the nation. So the capture of the ark first prepared the national mind for the truth. The words of the dying mother (iv: 21) passed into a national saying, "The glory is departed from Israel; for the ark of God is taken." God's glory is the only glory worthy of a nation, and when the glory of arms, or wealth, or material expansion crowds it out, it will be but a short time before the people realize that their glory is gone. The capture of the ark brought a great and lamentable fact to the consciousness of Israel; their glory had departed. Thought is the first step towards a new order of things, whether in social or religious spheres. The capture of the ark stirred the minds of the people.

Equally potent in way of preparation for the revival was the effect produced while the ark was with the Philistines. It is important to have iv: 8 well in mind while narrating the fall of Dagon (v: 1-5), and the subsequent visitation upon the places to which the ark was carried (v: 6-12). As in Egypt, when Moses brought the plagues, and on Carmel, when Elijah met the heathen horde of prophets, it was a case of God or some false god. Jehovah must indicate in some way that he is the only and true God. The seven months during which the ark was among the Philistines were so many indications to the depressed Israelites that their God was not dead, if his glory had departed from them. He was still the living God and retained his glory even amid the heathen. There was hope in these indications that God was only waiting the proper conditions to return to his own.

Still more effective as a preparation was the work of Samuel.

Suddenly he is introduced into the narrative, like a star into the field of the telescope, but we can no more leave out of account some unrecorded work in his case than in the stars not previously shining and pursuing an orbit, in the other. He does not appear in a startling manner as did John, the Baptist. The narrative takes up his work as naturally as we would were we writing it, and knew that there had been much seed-sowing, of which no mention need be made in view of the harvest. The single hint in vii: 2 is a ray of light falling in full splendor upon Samuel. For twenty years he had been quietly, earnestly, unceasingly, going among the people, teaching God's ways, and urging the people to return to their God. God was with him establishing him as a religious leader, till "all Israel knew, from Dan to Beersheba, that Samuel was established (or authenticated) as a prophet of Jehovah" (iii: 20).

What a lesson to teachers, pastors, Christian workers, is here. In these days, when the measure of ability seems almost entirely judged by results, such examples are needed to remind us that best results are almost necessarily preceded by long periods of painstaking labor. Mushroom heads develop over night; sturdy trees need years for maturity. "What are you wasting your time on those seedlings for," asked one of a sturdy old farmer. "You never expect to get any apples from them, do you?" "Making time for my grandchildren," was the prompt return. We may reap, and hope to, but whether we do or not, we have satisfaction in knowing that careful, patient, energetic labor is preparing the way for other men to enter into our labors. Great as was Samuel's work from the time he is brought actively into Israel's history, the silent twenty years was greater; they were the foundations on which the structure was resting.

II. The time of revival (v. 2-6).

Note the steps in this event. (1) There was a universal sentiment of revival. The "House of Israel lamented after the Lord." The margin of the Revised Version is more graphic—"Drawn together after the Lord." Such a sentiment is a warm spring breath, melting the frozen bolts of the heart. It is the first thing which evangelists seek to create. It is not an attempt to "work up" a revival, but a legitimate effort to stir the religious fervor in hearts, so that they will think right. Business men, by their agents, politicians by their literature, canvassing, mass meetings, do the same. And it stands for a won't-be-downed fact, that no sentiment means no revival. John the Baptist created a profound sentiment by his "Repent, for the king-

dom of heaven is at hand." (2) Practical outward expression of this sentiment (v. 3). Many a man has sentiment sufficient to let his conscience instruct him as to what he ought to do. But conscience fails of its purpose unless it stirs the moral powers into forceful action. It resembles the water in our mains, unless it gets into a fire engine and flows through the machinery, where it has tenfold more force behind it than the ordinary flow has, it will not put out much fire. Conscience with will behind it will put away strange gods, and Ashtoroth from the heart, and do it with visible expressions in actual conduct. Signs of repentance are good fruit to be perpetually producing. (3) A new object of service (v. 3), "Serve him only." That is the climax. The nature is just about the same before conversion and after. A man has hopes and desires and ambitions and purposes in both instances. But the object is totally changed, and that alters everything. There was once a stream that flowed in a certain direction, and created great havoc, deluging farm lands, running into villages, crossing the roads making, finally a swamp out of a great field, where the water became stagnant and wholesome. The farmers consulted, and tried various experiments of damming, building banks and drawing off the water, but every year the stream got the better of them. Finally, a large sum of money was subscribed, and men set to work digging a new channel far up toward the source, and on its completion the stream was turned into that, and started in a different direction. The effect was instantaneous. The farm lands were reclaimed, the villages no longer deluged, the roads became passable, the swamp disappeared, and the water, clear sweet, and forceful wound its way to the bay giving its power to machinery in its passage, bearing vessels full of grain upon its current. It makes just that difference, whether our natures run in channels made by ourselves, or in those which God makes for us. The object of our service is the crucial point after all. It is a time of revival when the hearts are turned upon God as the one great and continual object of life.

III. The results of the revival.

1. There was a solemn assembling of the people at Mizpeh. A number of explanations have been offered of the rite mentioned in v. 6. One thinks it represents the distress in which they found themselves, as helpless as water spilled on the ground. Another favors its representing entire renunciation of idolatry, which was no more to be practised than the spilled water could be gathered. Still another takes it to signify their renewal of covenant relations with God, the pouring of the water indicating the solemnity of the act. They could no more break their vow of service to Jehovah than the spilled water could be replaced in the vessel from whence it was poured. But whichever explanation we may adopt, contrition is the evident feeling of the assembled masses. Fasting was symbolic of sorrow, and contrition is the twin companion of genuine sorrow for sin. It is well also to observe the public confession of sin, which was made. The natural course is to conceal sin, or to pass by it, for we feel humiliated by it. But when there is genuine repentance from and sorrow for sin, we recognize the nobility of confessing our wrong. It makes us courageous, places us upon a higher plane, and starts us in a new direction. It is a thoroughly manly act to confess sin.

2. There ensued a thorough dependence on God.

The entire circumstance points to this gathering as a religious occasion, and Josephus long since rightly inferred that the people had assembled without weapons. That the meeting extended for a number of days may be gathered from the Philistines' action. They saw the chance for plundering in the defencelessness of the Israelites. So the people were thrust back upon the Lord as their only helper, and prayer as their only recourse. How often God has to place men in this situation that he may teach them his power and willingness.

3. There was a great deliverance.

The advancing hosts were met by God's simple agencies and were stayed. No miracle was required. Natural means and superstitious fears were the only means necessary to strike the Philistines with terror. That which became a strength to those depending on God became also a weakness to those who opposed him. Hence victory to one and defeat to the other, as instanced time and again in Israel's history, e. g., at the Red Sea. In our day social deliverances are specially marked, our Philistines are sins of intemperance, the social evil, political wrongs.

4. There was grateful recognition of divine interposition (v. 12). Have we none to record as we come to the close of this year? Shall we look over the past, and set up our stone of remembrance for God's help to this time? Mercies innumerable would suggest such, but is there no deliverance? A year in which we can see no deliverance from sin must be a year of indifference to it. Find the place of the deliverance and raise your Ebenezer there.

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

December 21st.

Topic: Christmas: Its Message and Motive.—Luke ii:1-20; John iii:14-17.

There is this peculiarity about the Christmas message, that though so often heard, its effect is never lessened. Each succeeding year but adds to its sweetness and power.

I would suggest the making plural of the two objective nouns in our topic. Christmas has many a message and a manifold motive.

The first message is

THE MESSAGE OF HOPE.

A child is always an emblem of hope, and this Child so longed for in Israel, was the fulfillment of hope.

That same hope is in the world to stay, its rainbow above every storm, the first spring flower, the day-star which has arisen in our hearts.

Every Christmas is a new beginning for hope. No less now than when Christ came, is Jesus the only hope of the world's redemption and of our salvation.

THE MESSAGE OF LOVE.

"In love God gave, in love Christ came." God so loved the world that he gave, and Christ so loved us that he came.

Every act of Christ, and every word of his, was an expression of love—and such love! The priest of the olden time sought to symbolize it, and prophet to teach it, and judge to administer it, but how faintly.

Jesus came as the embodiment of love. It fell from his hands in blessing, from his lips in gracious words, from his feet in errands of mercy, from his eyes in messages of pity. Leave love out of the Christmas message

and it becomes as cold as moonlight. Put love in and it becomes as radiant, and vivifying as sunlight.

THE MESSAGE TO GOD'S WORKMEN.

It was to shepherds "keeping watch" that the Christmas message came. Thus God honors honest labor. So the call came to David, a shepherd on these same hills.

It came to Elisha, as he was plowing, to the brothers while fishing, to Mathew while gathering taxes, to Washington, Lincoln, Garfield, McKinley and Roosevelt while each were laboring. God never speaks to idlers, except to say, "Go work in my vineyard." Never say, "I havn't time to become acquainted with God."

THE MESSAGE OF PEACE AND JOY.

Christ came the Prince of Peace. He made peace for all. Accepting Christ, war ceases. He is the solution of every international difficulty. He is peace in society, peace between labor and capital, peace between the discordant elements in our souls. His peace is as stable as the throne of God, because founded on right. Of its increase and power there shall be no end. And it is not the peace of death, but of life. Joy is peace exulting. May this Christmas bring that peace to every life.

THE MISSIONARY MOTIVE.

The shepherds could not keep that glad sight to themselves, "but made known abroad the saying that was told them concerning the child." They got the right view of Christ. He who has only seen Christ for himself, has had but a partial view of him. The real Christ, is from within the heart, out through the lips and life. The seeing heart demands the confessing lips. The hope born of sight can only be perfected by the life-long endeavor to send the "good tidings" through the world, until every child of humanity shall have heard the story of this Child, who was sent for our redemption.

THE GIFT AND THE GIVER.

Looking again upon this manifestation of Christ we, say with the Apostle, "Thanks be unto God for his unspeakable gift." The gift that lay in the cradle, also hung on the cross—the first Christmas tree. That gift has so stirred the world's heart that all the world celebrates that great birthday by giving gifts to each other in Christ's name.

Blessed is he who through the outer gift is able to read the inner motive of divine love which speaks to every heart, to give itself for the joy of the world.

The star that shone at Bethlehem
Shines still, and shall not cease,
And we listen still to the tidings
Of glory and of peace.

—*Proctor.*

Woman's Board of Missions for the Pacific

Quarterly Meeting.

Even for December, the quarterly meeting of the W. B. M. P. was small. It met at the Second Congregational church, Oakland, on December 3d. At 11 o'clock Mrs. Peck conducted the opening exercises, of singing, praying, and reading of the 103 psalm, so appropriate at the holiday time with its expressions of joy and gratitude. The secretary's report of the annual gathering was read; the treasurer reported total receipts for three months, $722.23. Mrs. Wilcox reported that the annual letters to the auxiliaries were being prepared: Mrs. Jones said the maps had been loaned and fifty copies of Via Christi sold. Mrs. Piper reported 82 members for the Cradle Roll.

Mrs. Peck said that in the Moravian church, one in ninety-two of the members became a missionary, and in all the other churches combined the proportion was one in five thousand.

Rev. Mr. Frear explained the attitude of the American Board in regard to Micronesia. The missionaries there and all the friends of the mission have been much troubled at the prospect of transferring this work to some other society. The vote at Oberlin was "to transfer when deemed necessary." The committee is wise and will do what is best for the world-wide work. Conditions are changed: the Gilbert Islands are English, and the Marshall, German; the German is the language, and in a few years there will be no English or American traders. The Islands have had the Gospel fifty years or more, and islands still further off need to be looked after. This great question of money and duty has not been decided yet. The Board will not give up this work until they see a way for it to be better carried on. A large mail has just been received via Hong Kong. It took four months for the "Carrie and Annie" to reach Ruk, and Captain Mitchell wrote that it was a very trying voyage. Many new ways are opening for sending to the Islands, via Sidney or Hong Kong.

Mrs. Peck read a letter from Mrs. Judson Smith, present of the W. B. M. P. at Boston, giving an account of the sudden death of Miss Abbie Childs, after thirty-two years of service for the Board.

A short account of our president's trip in Washington was given. She was gone 35 days and spoke 36 times.

Rev. Mr. Phillips, pastor of the church, greeted the Board and invited the ladies to lunch, served in the parlors.

The afternoon session was opened by Mrs. Jewett with a report of our branches. The Southern is hard at work; the Oregon have sent a box to Mrs. Dorward; the Washington will adopt Miss Jean Brown of Sumner, now stationed in Foochow in the kindergarten; a letter from Mrs. Knight of Tacoma was read, saying this Branch will also increase its gifts, and asking for new work.

Mrs. Farnum, foreign secretary, brought news from the wide world. Dr. and Mrs. Hall are still in Spokane, and have a little daughter who has been made a member of the Cradle Roll; they desire to return to their work in China, and hope to do so at some future time. Mrs. Gulick of Spain has opened a school in the finest part of Madrid; she has met with a great grief in the sudden death of her son. A letter from Miss Wilson regrets the prospect of change in the mission. No news from Miss Denton. Mrs. Baldwin in Turkey writes of moving, and having but one day's vacation; a new pupil had come, five days' journey. Mrs. Baldwin thanks all who have remembered her work. In the Foochow mission we have a new teacher, Miss Brown, spoken of above.

Mrs. C. R. Brown read an encouraging report from the Alameda County Union. Mrs. W. H. Scudder brought the greetings of Park church ladies with regrets for absence, owing to a bazaar; she read a most interesting and instructive paper on "How to Have a Live Auxiliary." We must have consecrated concentration, a faithful executive committee, and every woman a committee of one, backed by zeal of the officers.

Then we were favored by a sweet solo by Miss Morse, followed by the contribution.

Mrs. Bradley gave us a sketch of the lives of the women of Germany, France and Italy, as she saw them in her year's residence in these countries.

Mrs. Wilcox showed the new traveling library No. 1, and read the titles of the ten books.

A vote of thanks to the ladies of the Second church was pased.

Mrs. Jewett narrated a call she made on two ladies of this Coast who had seen Miss Denton, and brought thanks from the girls in Japan.

Closing prayer by Mrs. Lafferty.

Church News.

Northern California.

Oakland, First.—Ten persons were welcomed into fellowship last Sunday, four on confession.

Oakland, Pilgrim.—There were four accessions to the membership last Sunday—one on confession.

San Francisco, Fourth.—Seven persons united with the church Sunday on confession of faith.

San Francisco, Bethany.—Bethany Church observed the Lord's Supper last Sunday, and five persons were received, all on profession of faith. Among these were the wife and child of Joe Dun, recently arrived from China. Their infant son was baptized. Joe Dun is one of the most earnest and successful of the missionary helpers employed by The California Chinese Mission. He is to be stationed at Fresno.

Angels Camp.—The work at this place is in a very hopeful and cheering condition. Brother and Sister Speers are getting work well in hand, and have had good acceptance with the people. On the evening of November 30th, the pastor and wife were received to membership in the church by Deacon Orr in a very impressive manner. After that eighteen persons were received to membership, of whom seventeen were by confession and one by letter. Two were baptized. After reception of members communion service was held, M. J. Luark, pastor at Murphy's being present and assisting. A most earnest and devout spirit pervaded the meeting, including an audience which crowded the seating capacity of the chapel. Continued good reports may be hoped for, as Brother and Sister Speer seem the right people in the right place. One holds an afternoon service at Altaville; the other at Vallecito. December 2nd, was to witness the organization of a new Aid Society, and in the evening the holding of the annual meeting of the church. The business side of the work was to be put in order and arrangements made for the necessary finances.

Murphy's and Douglas Flat.—Removals of those who are habitual attendants, and absentees from the membership, and many other causes, perhaps, have caused our congregations at both places to fall away very materially. The work goes on, however, with the regularity of clock-work. Roofing has been put over the steps on each side of the tower, the whole building—roof and spire repainted, and new paint and varnish on the inside of the auditorium and new carpet laid on the platform, and heavy matting laid in the aisles, putting the building in excellent condition.. We are hoping and praying for an enlargement of our border, and an awakening of the community to its religious and moral needs.

Lodi.—Ten were received into membership, December 7th, three by letter and seven on confession. Five were baptized. All but one were young people from the Sunday school, from eleven to twenty years old. Others will unite at the January communion. There have been no special services, but the whole church is feeling a new life, and a forward movement. The pastor's sermons are direct and many quite evangelistic, and he is backed by earnest Sunday school workers. Last week the church was reshingled, and the parsonage is to be painted soon.

Santa Cruz.—Sunday was a good day with the Santa Cruz Church. Brother Wikoff makes a strong plea, and his map with its finished and unfinished church building is a sermon through the eye to all the congregation and his sets of colors on his maps to show independent, helped and needy churches makes such a clear presentation as to place it forcibly before every one present. In the evening, the pastor presented by maps and diagrams, the perils that stand in the pathway of the Church of God in our land, and the duty of each citizen in view of its perils was plainly manifest. The great responsibility resting upon Christian citizens was so emphasized that very many have been stirred in heart to a more complete conception of their duty as citizens. The church fair on the 5th was a grand success both as a social and financial effort. The missionary cause will be gainer by several hundred dollars.

Southern California.

Los Angeles, East.—The work of this church is in a prosperous condition, the attendance is good and the interest increasing. A week ago, Rev. C. B. Sumner presented the interest of Pomona College, then pledges were distributed and signed, and this was supplemented by a personal canvass during the following two days, with the result that $2,000 was pledged by the members of this church, payable in five annual installments. The Woman's Work Society is in a flourishing condition, with Mrs. J. M. Armstrong as President, holding an all day session once a month, and besides its regular work in the interest of the church, it gives one full session to the missionary cause, and an hour each day to the subject of, "The History of the Rise and Progress of Congregationalism"; this hour is spent in the reading of well prepared papers by the ladies, and is in charge of the pastor's wife, Mrs. C. P. Dorland. Decision Day in the Sunday school showed the result of efficient and consecrated teaching in the decision of a large number of the scholars to lead a Christian life. This work in the Sunday school has been supplemented by the pastor and his helpers and church visitor, Mrs. Emma N. Emmerson, as shown by the results on last communion day, when eight infants were baptized, thirteen young people united with the church on confession of faith and twelve older people by letter. About a year ago, upon the introduction of the individual communion service, we changed the hour of observance of the ordinance from the close of the morning service to 4 p. m., and the change has proven to be very satisfactory in many ways.

Pasadena, First.—The annual meeting, to which the members look forward as a sort of family reunion, was held last week. After the usual feast of good things, with its accompanying season of social fellowship, the business meeting was held. The reports of the various organizations showed a vigorous condition of church life, spiritual and material, notwithstanding the

fact that the church has been without a pastor during several months of the year. The revision of the church roll last winter by which over 40 long absent members were dropped, accounts for the decrease in the list of members, 324 being reported. There were 17 additions during the year, seven of these by confession. The treasurer made the happy announcement that the new year would begin with a generous surplus in the treasury. The outgoing trustees recommended a budget of items for the coming year which called for the expenditure of $4,500 for the expenses of the church,, and half this sum was pledged on the spot, the method being the one adopted two years ago, which has given much satisfaction, viz: the issuing of $20 shares. Many who could not take a full share took a quarter or an eighth, this amount to be given through the weekly envelopes. A motion to rent the pews or a part of them was overwhelmingly voted down. The church voted to continue the salary of the assistant pastor, Jee Gay Chung, of Hoi Ping, China, encouraging reports having come to us of the work in that far-off field. The three missionary societies reported not only generous amounts contributed, but deep interest in the study of missions and a large attendance at the meetings. The total benevolences of the church amounted to about $1,200. The church voted to elect six deaconesses for district visiting. The new pastor expressed himself as being greatly encouraged by the harmonious fellowship and the missionary spirit of the church. The congregation is already greatly increased, and under Dr. Meredith's powerful preaching and masterly leadership, the church looks forward to an aggressive, fruitful year.

L. M. A.

Pasadena, Lake Avenue.—Last week the church held its sixth annual meeting. It was a happy occasion. All were thankful for the splendid results of the year, and God was praised for the blessings bestowed. The Ladies' Social Union served supper to 170 members and invited guests. The roll was called and responses given in Scripture quotations. The excellent reports clearly indicated this to be the banner year in the church's history. Every department has had a healthy growth, and the church as a whole has kept pace with the national prosperity. The clerk reported 59 additions, 37 on confession of faith and 22 by letter, making a total membership of 173, and a gain of 47½ per cent. Thirty-three were received from the Sunday school, making 40 in the church under 16. The special effort made for the children has certainly paid, and it is no wonder the church is known as the "childrens' church." Of all our Southern California churches, the Lake Avenue Church ranks second in numerical growth, the First Church of Los Angeles takes first place. There were ten removals, seven by letter and three by death. The financial statement was gratifying. The total receipts from all sources was $2,720, of which $241 was for benevolences; $1,117 was paid for home expenses and $1,146 on the parsonage which cost $2,030. Although the church needs many improvements, and a debt on the parsonage must be met, and money to support a missionary to the extent of $300 is to be raised, the pastor's salary was increased $100. The Sunday school with 212 enrolled, the three Christian Endeavor Societies, with a total membership of 120, the Church Missionary Society with 54 members, are in a healthy, growing condition. The pastor's practical, helpful, spiritual sermons have reached the hearts of the people. His pastoral work has been blessed. Pastor and people are moving forward in perfect harmony, keeping step with the Master.

Washington.

Hillyard.—The twentieth wedding anniversary of Rev. and Mrs. W. H. Cooke was made the occasion of a delightful surprise at the parsonage at Hillyard. Although Mr. and Mrs. Cooke have been in Washington but a few weeks, the way they have already succeeded in winning a place in the affections of the people was evidenced on this occasion. The "surprise" was complete. The rooms of the parsonage were filled, not only by Congregationalists but members of other denominations being present. The Rev. Mr. Koontz, pastor of the Methodist Episcopal church of Hillyard, was present, and was called upon to "tie the knot" and did so in a very felicitous manner. The family's baker presented a handsomely decorated "wedding" cake. One of the most interesting features of the gathering was the presentation of a dinner set of 108 pieces, through the thoughtfulness and solicitations of the Ladies' Aid Society. The pleasure of the evening was much enhanced by the presence of the Rev. Stephen R. Wood from Oakland, Cal., a long-time friend of the host and hostess.

Southern California Notes.

Our Ministers' Meeting at Los Angelss on December 1st was ably addressed by Rev. Wm. Davies on "Biblical Archaeology and Higher Criticism." The paper showed that whatever doubts as to the authenticity of Old Testament history have been raised by the critics the testimony of Oriental ruins abundantly confirm the reliability of the Old Testament writers.

Under the auspices of the Congregational Ministers' Union a Forefathers' Day Banquet will be given in the new and elegant Y. M. C. A. hall, Los Angeles, on the evening of December 16th. It is expected that the oration will be delivered by Rev. W. C. Merrill of Santa Barbara, late of Massachusetts. Choice music, tempting viands, with wit and eloquence, are some of the attractions to this representative occasion.

Rev. Henry Kingman of Claremont takes a vacation of several weeks with Rev. E. K. Holder as his pulpit supply.

Obituary.

Mr. William G. Barrows of Escondido died on December 3, 1902, of heart failure. He was born in Jacksonville, Ill., April 22, 1847, and on October 20, 1869, was married to Miss Canerdia Blackburn of the same place. Residing for some years in Champaign county, Ill., they removed to Redfield, South Dakota, in 1882, where Mr. Barrows was a railroad agent for eleven years.

Of four children three sons are living who are members of the Congregational churches at Bethel, San Bernardino, and Bloomington. Left motherless at the age of five, Mr. Barrows became a Christian in his boyhood, and ever exemplified his profession, uniting with the Presbyterian church of Jacksonville, and coming to Southern California in 1893, he, with members of his family, united with the Congregational church at Bloomington. Of a quiet, genial temperament, carefully conscientious in all the relations of life, he enjoyed the friendship and esteem of all who came to know him. On the morning of December 4th brief services were held at the Escondido home by Rev. N. T. Edwards, and the funeral exercises were conducted at Riverside by Rev. John L. Maile, followed by interment in Olivewood Cemetery. *J. L. M.*

The Death of A. B. Case.

Saturday morning, December 6th, at 11:40, the soul of Austin B. Case went into the presence of God, after a residence in the body of 79 years and 8 months. He died peacefully in his chair. He had been ill for over two weeks, but no alarm was felt and complete recovery was expected. Friday night he rested very well, and felt strong Saturday; he read aloud to his wife in a strong tone of voice and seemed to be his old self. Some time after eleven Mrs. Case left him alone to prepare some soup for his luncheon. She returned to the sitting-room at 11:40 and noticed that his arm was hanging limply by his side and his head bent down upon his breast and thought he was asleep; she approached to arouse him and then saw that he was dead. She summoned her daughter and grand-daughter, who were at work in another part of the house and called a doctor; it was useless for his spirit was gone.

Mr. Case was connected with the Petaluma church for about forty years and served it in many capacities, clerk, trustee and deacon. He was always to be relied upon and his face was rarely missed from any service. At the annual meeting of 1901 he was elected deacon-emeritus. It was largely owing to his generosity that the new church building was erected, he giving the first gift. The parsonage is a monument to him, for he gave the lot and $1500 to which the church added sufficient to build the very comfortable home the pastor now occupies. In many other ways did his generosity display itself. He loved the Church of God and this local church.

Mr. Case leaves a wife and one daughter, Mrs. C. I. Hooper, and three grand-children, Austin, Roy and Hattie. Another daughter, Hattie, died twenty-one years ago; at the time of her death she was a student in Mills' Seminary. He loved her very dearly and felt her loss keenly, yet bore himself with Christian fortitude. Now they are together.

The body was taken to San Francisco Tuesday and cremated in the Odd Fellows' crematory. Rev. J. H. Goodell, his former pastor, officiated at the crematory. A memorial service will be held in the church next Sunday morning. S. C. P.

Mr. Albert Whitton.

Mr. Albert Whitton, who died at Livermore, December 1st, has one peculiar claim for remembrance in the columns of this paper, for he was a member of the printing firm, Whitton, Towne & Co., who printed the first number of this paper. On the day I was hearing of his passing away, I was reading the account given in the Congregationalist of the re-dedication of the church in Amherst, N. H., which had been repaired, improved and refurnished at the expense of James W. Towne, the junior partner in that old San Francisco firm, the senior member of which has just fallen asleep.

One who had been several years the pastor of Mr. Whitton, both before and after, his guest and friend, might, on hearing of his death, naturally exclaim in the words of an old Puritan inscription, "O si sic omnes" (would all were such)! Let me at least speak a few moments of him as in a marked degree an exemplary church member.

He came into the church about the year of his majority; in company, as he loved to recall, with a friend, Mr. Moses H. Sargent, who subsequently became well known and highly useful in connection with the work of the Sunday-school Society in Boston. The latter's conversion, according to his friend's recollection, was by a sharp struggle. But Mr. Whitton entered the new life, as one who, having arrived at a responsible and mature turn of his years, "saw it was the right thing to do." It was so characteristic of him that he should at once engage actively in Christian work, "walking several miles to help sustain a little Sunday-school." This was at or near Dover, N. H., where he had learned the printer's calling. He very soon came to Boston. He carried his convictions with him. For when it was suggested to him that by joining one of the larger congregations, it would turn to his secular advantage, he scouted the idea and declared that the motive was an unworthy one.

Although not technically a California pioneer, having reached this State some months too late for that, he is found joining at once with the brave nucleus of men who had been organized into the First Congregational church. In 1852 his name appears among those persons guaranteeing against possible loss by fire the builders of the church edifice begun that year. In 1856 he was associated with James King of William and others in the publication of the San Francisco Bulletin, and so, with those citizens who, in those rough days, stood for order and vigilance over against the unruly element in society. But, however deeply interested he was in good citizenship, the church lay close to his heart. For we are told that he had been among those who encouraged the effort (under Rev. W. C. Pond) to establish about 1853 a church on Greenwich street at the north end of the city.

In 1859, business calling him to Vancouver, he enlisted with others in the formation of a church at Victoria on that island. Returning to San Francisco, he became a member of the Third church; yet, like himself, he was assisting the Rev. Mr. Pierpont in a Sunday-school and church services, instituted in the Mission Dolores District.

Between 1869 and 1874 he was ranching at Sonoma, but though living quite a distance from that town, he became a founder and active promoter of the church established there.

The writer of this and others who remain of the earlier membership of Plymouth Avenue, Oakland, gratefully recall the fidelity, wisdom and hopefulness with which he and his cheery wife served that church from 1874 to 1882. Here also it was the Sunday-school that was near his heart. He was so at home in the Teachers' Meeting, as in every stated service of conference, business and prayer.

At Berkeley, where for several years he was in charge of the University Students' Printing Office, he identified himself with the church formed there. Still, as his home was in the northern section of the growing town, he was moved to carry a Sunday-school in that neighborhood, to which he ministered as Superintendent with his wonted devotion.

Removing about seventeen years ago to San Jose, he transferred his membership, not to the older and stronger congregations there, but to the younger, and became an efficient leader and counsellor in the First Congregational church of that city. Notably, he bestowed affection and energy and painstaking upon his large Bible class.

During the latest years of his residence at San Jose, he felt constrained by a sense of duty to connect himself with the Second Presbyterian church, in whose fellowship his closing service was spent.

This bare outline—bare as it is—shows at a glance the type of our brother's loyalty to Christ, and to Christ's church, in whatever locality he had his sojourn, and as I reviewed this record, I fell moved to ejaculate

the same Puritan inscription, Would such loyalists were many! For one such in any community is, as was David, the King of Israel, a host, what then were any church, or body of churches in which such members were a majority! G. M.

Incipient Federation.

A delightful meeting was held last Thursday at Bethany church of pastors and their wives in the Mission District of this city. All the pastors were present, except one, and all the wives except two. It was a meeting of the Mission Evangelical Alliance, but special interest was given to it by the fact that the ladies of Bethany had invited its members and their wives to take supper together, and that practical matters of common interest were to be discussed more leisurely and thoroughly than is possible at ordinary meetings. One of these matters was presented in an admirable opening address by Rev. T. M. Larkin of Grace M. E. church, on "Union Evangelistic Efforts." The other brought out by Rev. Dr. Pond was the merging of our Alliance in a Branch Federation of Churches. Both proposals were cordially received, and were referred to a committee consisting of Dr. Pond as chairman and Messrs. Larkin, Rader, Gibson and Strong, to report at the next monthly meeting.

Sunday School Society Notes.

E. J. Singer of the Sunday-school work visited Vine Hill School, and held a service. The school was organized nearly a year ago. This is the first regular sermon given in the schoolhouse. There was a good attendance. The people are now anxious to have a minister regularly. A minister coming would be welcomed heartily, and much good would no doubt be accomplished. Sunday evening the Superintendent was at Bethlehem, San Francisco. He was forcibly reminded by contrast of a meeting in the same building a few months ago, to consider the advisability of giving up, as the church had been without a pastor for many months. Now a pastor, Rev. Mr. Hollars has come, and things are changed. The room was flooded with light, it was comfortably heated, a good choir led the singing, and a good audience responded.

Oregon Letter.

BY GEORGE H. HIMES.

The Ladies' Aid Society of the First church closed a very successful bazaar last Wednesday evening. The sum realized from its energetic effort has not been made public yet, but it is known to be more than $1,000.

Rev. Edward Curran of Forest Grove supplies the pulpit of the Mississippi Avenue church this evening.

A stirring address was given by Rev. Elwin L. House before the veterans of the Indian, Civil and Spanish wars this afternoon. It was both patriotic and timely, and a strong plea for better citizenship and a greater appreciation of individual responsibility.

Note.—A part of our Oregon Letter, which will be as timely next week as this, goes over for the next number of the paper, for the reason that nearly all the space was taken before the letter was received.—Editor.

Portland, Ore., December 7.

Oregon City.

One of the oldest of our churches on the Coast is that at Oregon City, a few miles south of Portland. Organized in 1844, its first house of worship was dedicated in the summer of 1850, Rev. Dr. Atkinson being the pastor. A line of worthy men have succeeded him—one of the most successful and deservedly popular being the present incumbent, Rev. E. S. Bollinger. Coming to this field in 1899, he found the outlook not the most promising, but having a mind to work, he gave himself to the various matters demanding attention. One was a debt of $1,500—money borrowed from the Building Society. Such an obligation in one aspect was a blessing, in that no interest was to be paid. For some time the latter had greatly troubled the church—$150 per year, without any reduction of the principal. Hon. C. H. Dye, in conversation with the writer, a few weeks since, remarked that this interest-bearing obligation threatened, during the hard times, the loss of, at least, the parsonage, and hence, the loan by the C. C. B. S., was indeed a great blessing. But even so, it was desirable not only to honorably meet the installments, but to relieve the church of this burden, and this Brother Bollinger set himself to do, the trustees and others kindly cooperating. Frequently payments upon account were made, until the balance required was slightly less than $400. To this, attention was given, and early in October, anticipating some several months, the date of final payment, the sum was raised and release given by C. C. B. S.

What more fitting than a jubilee! Hence, soon after, a gathering of the people, a pleasant evening, resolutions of thanks to the Building Society, and a good time in general. Thus relieved, the church is in first-class condition for work, and we ought to hear of great things being done. If among others, this faithful and persistent pastor's salary be increased, we shall not be surprised. H. H. W.

Notes and Personals.

At the next meeting of the ministers of San Francisco and vicinity Prof. W. W. Lovejoy will read a paper on "Religious Fads."

At a meeting of the Santa Clara District Association at San Jose on Tuesday, December 2d, Rev. C. W. Hoag, formerly a member of the M. E. church, South, was received into membership.

The First church of San Diego has called the Rev. Dr. J. F. Loba of Evanston, Illinois. The call was unanimous. Inasmuch as Dr. Loba desires for his wife a change of climate the acceptance of the call is probable.

Married.

WEBB--GOODSELL.—In Berkeley, December 7, 1902, at the residence of the bride's parents, by Rev. H. E. Jewett, Charles Y. Webb and Helen L., daughter of Rev. and Mrs. Dennis Goodsell.

Notice.

The annual meeting of the California Chinese Mission—a corporation—for hearing the annual reports and for the election of officers for the ensuing year, will be held in the Congregational Headquarters on Monday, December 22d, at 2 o'clock p. m.

Wm. C. Pond, Sec.

God makes the gates of heaven and man cannot even measure them.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Washington Letter.

By I. Learned.

We note the item in The Pacific recently regarding the churches in Seattle, but perhaps it did not include either the new church enterprise just starting on Queen Anne Hill or the new organization of the Oaklake church. The first mentioned, which is to be called the Union Congregational church, is located in one of the best resident districts in our city, is an offshoot from a mission which had been conducted by another denomination, a large part of the attendants of which voluntarily withdrew, and effected a preliminary church organization and a Sunday-school. There being no place for its shelter, a tent was secured, but this was at once found to be too small for the one hundred and forty-six persons assembling, and during the week ten feet was added to the length, and later this enlargement was flanked by another tent of nearly the same size. The canvas, stretched over a suitable frame and upon a firm platform, is making an excellent tabernacle for the temporary abiding. Lots have already been secured and a permanent building will soon be erected. The Oaklake church is an outgrowth of our Sunday-school which has been held in that neighborhood for some years, and is about two miles north of the Greenlake church. It has ten members, most of whom came on confession. The location of the Sunday-school, which has been on Dean street under a tent since last spring is to be removed by the city missionary society to Rainier avenue a few blocks away where it is expected a better location will be found.

Rev. E. S. Ireland of Saugatuck, Michigan, has been called to the pastorate of the church on Lopez Island, has accepted and is already at work.

Missionary J. T. Percival of the Congregational Sunday-school and Publishing Society for Eastern Washington was ordained by Council at Plymouth church, Spokane, on the 24th of November. The sermon was preached by Rev. T. W. Walters, prayer by Rev. G. R. Wallace, D.D., with the Right Hand of Fellowship, and charge was given by Rev. Samuel Greene of Seattle.

The new church building at McMurray, in Skagit county, was dedicated November 16th. The morning sermon was preached by Rev. R. B. Hassell of Everett, and the evening sermon by Superintendent W. W. Scudder.

On the 30th of November the church at Touchet, Walla Walla county, dedicated their very neat and commodious edifice. Sermon by Superintendent Scudder in the morning, and Superintendent Greene in the evening. Rev. A. R. Olds is pastor here and has been very abundant and successful in his labors at this point where so many others had failed. Our church at Walla Walla has been greatly interested in this missionary work in their county, and this is the fifth church building erected within the past five years. Professors Anderson and Lyman, as also Pastor Austin Rice, drove out from the city to be present at the dedication and took part in the morning service. Special meetings are being conducted in the new building every evening of this week, Revs. Austin Rice and Elvira Cobleigh assisting Pastor Olds. The new parsonage at Eureka is in process of construction, and the pastor of that church was noticed on the staging with other industrious workmen as the train passed on a recent Saturday forenoon. Superintendents Scudder and Greene are out on a missionary tour spending about ten days in Southeastern Washington, thence continuing north to Priest River, Idaho.

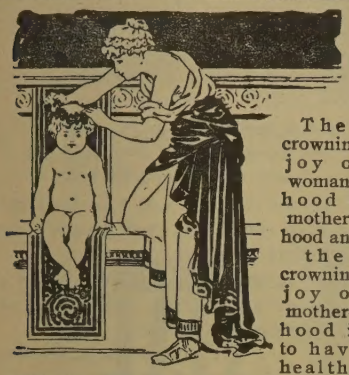
Thus far, save the broken nights and the loss of the usual rest, they report their journeyings and their visits with the church and Sunday-school officers as exceeding pleasant and satisfactory. They have had a stormy and wind-blustering time, for beside being on the trains between stations at unseasonable hours there have been hours of waiting, on unsheltered platforms, with wind blowing at thirty or forty miles an hour, for delayed trains, and at other times under similar conditions looking for freight trains, the only means of conveyance, scheduled for an early night hour but arriving six or eight hours later, and sometimes only at the breaking of the dawn. If the query had come to them as of old, "Watchmen, what of the night?" they they would at the moment have been as glad to say, "the train cometh" as that "the morning breaketh."

Conditions that in some of the places visited have hindered the work are found to be changed. The Cumberland Presbyterian people of Pomeroy have found that their fine church property can now be conveyed with a sufficient title to a Congregational church which has already been provisionally organized and will be incorporated at once. The deed is to be made without delay, the consideration being $800, which secures to us a property worth over $3,000 and a membership of about twenty-five. A visit to Dayton, where we had royal entertainment with the family of Pastor Jones, gave us an opportunity to notice the prospect of our work in Dayton. The new church building is to be large and very convenient, with Sunday-school rooms, class rooms, church parlors and kitchen below and above the large auditorium with rooms for pastor and choir, and space for a pipe organ to come later. Their ladies' society are holding a bazaar this week and are likely to net large receipts.

Endicott is having a more than usual growth and there is a strong probability of the reopening of our work. St. John is doing as well as could be expected, with preaching only one Sunday a month in our church and none in the other. A good Endeavor Society is holding its services every Sunday evening, and the Sunday-school is said to be doing excellent service for the younger people.

Rev. M. L. Hutton, late of Brainerd, Minn., has accepted the call to Blaine, and is pleased with the welcome he and his family have received and the opportunity the towns offers.

Spokane, Dec. 5th.



The crowning joy of womanhood is motherhood and the crowning joy of motherhood is to have healthy children. But there can be no joy in motherhood without health, and without health for the mother there can be no health for the child.

It is of vital importance for women to know that the health of mother and child is in general entirely within woman's control. The thousands of women who have used Dr. Pierce's Favorite Prescription when expecting motherhood, have testified that it made them healthy and happy in the days of waiting, made the baby's advent practically painless, and gave them health to give their children.

Mrs. W. J. Kidder, of Hill Dale Farm (Enosburg Center), Enosburg, Vt., writes: "During the past year I found myself expecting maternity, and in rapidly failing health. I suffered dreadfully from bloating and urinary difficulty. I was growing perceptibly weaker each day and suffered much sharp pain at times. I felt that something must be done. I sought your advice and received a prompt reply. Took twelve bottles of Doctor Pierce's Favorite Prescription, and also followed your instructions. I began to improve immediately, my health became excellent, and I could do all my own work (we live on a good sized farm). I walked and rode all I could, and enjoyed it. I had a short, easy confinement and have a healthy baby boy."

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Every promise is built upon four pillars: God's justice and holiness, which will not suffer him to deceive; his grace or goodness, which will not suffer him to forget; his truth, which will not suffer him to change; his power, which makes him able to accomplish.—H. G. Salter.

By patient and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials.—Dean Goulburn.

Every preacher is called of God to be a public teacher of truth.

The Will of a Drunkard.

I die a wretched sinner; and I leave to the world a worthless reputation, a wicked example and a memory that is fit only to perish.

I leave to my parents sorrow and bitterness of soul all the days of their lives.

I leave to my brothers and sisters shame and grief, and the reproach of their acquaintances.

I leave to my wife a widowed and a broken heart, and a life of lonely struggle with want and suffering.

I leave to my children a tainted name, a ruined position, a pitiful ignorance, and the mortifying recollection of a father who, by his life, disgraced humanity, and at his premature death joined the great company of those who are never to enter the kingdom of God.—Unidentified.

Falsehood and Truth.

When Aristotle, the Greek philosopher and tutor to Alexander the Great, was asked what a man could gain by uttering falsehoods, he replied, "Not to be believed when he tells the truth." On the other hand, it is told of Petrarch, the Italian poet, a man of strict integrity, that when he was summoned as a witness and offered in the usual manner to take an oath before a court of justice, the judge closed the book, saying, "As to you, Petrarch, your word is sufficient."

"Christ sometimes delays his help that he may try our faith and quicken our prayers. The boat may be covered with the waves and he sleeps on; but he will awake before it sinks. He sleeps, but he never oversleeps, and there are no too lates with him."—Rev. I. McLaren.

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It is a universal sin, and, of all sins, the most inexcusable, since God ordains the weather, and we cannot change its order. Hot, cold, wet, dry, such as it is, God sends, and we ought to accept it and be thankful.—Selected.

Play is good—after work. But life means more than play or pleasure. Thomas Fuller well says: "He that spends all his life in sport, is like one who wears nothing but fringes, and eats nothing but spiced sauce."

Teachers are torches that God sends to banish shadows.

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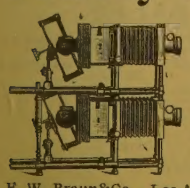

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If Love Were Not.

If love were not, the wilding rose
Would in its leafy heart inclose
No chalice of perfume.
By mossy bank, in glen or grot,
No bird would build, if love were not,
No flower complacent bloom.
The sunset clouds would lose their dyes,
The light would fade from beauty's eyes,
The stars their fire consume.
And something missed from hall and cot
Would leave the world, if love were not,
A wilderness of gloom.

—Florence Earle Coates.

Fleet-footed Dogs.

Comparatively few people realize of what remarkable speed dogs are capable. Some remarkable statistics in regard to this have been gathered by M. Dusolier, a French scientist. After pointing out the marvelous endurance shown by little fox terriers, who follow their masters patiently for hours while the latter are riding on bicycles or in carriages, he says that even greater endurance is shown by certain wild animals that are akin to dogs. Thus, the wolf can run between fifty and sixty miles in one night, and an arctic fox can do quite as well, if not better. Nansen met one of these foxes on the ice at a point more than seventy miles northwest of the Sanikow territory, which is 480 miles from the Asiatic Coast.

Eskimo and Siberian dogs can travel forty-five miles on the ice in five hours, and there is one case on record in which a team of Eskimo dogs traveled six and one-half miles in twenty-eight minutes. According to M. Dusolier, the speed of the shepherd dogs and those used in hunting ranges from ten to fifteen yards a second. English setters and pointers hunt at the rate of eighteen to nineteen miles an hour, and they can maintain this speed for at least two hours. Foxhounds are extraordinarily swift, as it is proved by the fact that a dog of this breed once beat a thoroughbred horse, covering four miles in six and one-half minutes, which is at the rate of nearly eighteen yards a second. Greyhounds are the swiftest of all four-footed creatures, and their speed may be regarded as equal to that of carrier pigeons. English greyhounds which are carefully selected, and which are used for coursing, are able to cover at full gallop a space between eighteen and twenty-three yards every second.—Our Animal Friends.

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